

6-8-1964

"Look on the Fields" - June 08, 1964 Supplement on Missions

J.N. Hostetter

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Recommended Citation

Hostetter, J.N., "'Look on the Fields" - June 08, 1964 Supplement on Missions" (1964). *Evangelical Visitor (1887-1999)*. 1944.

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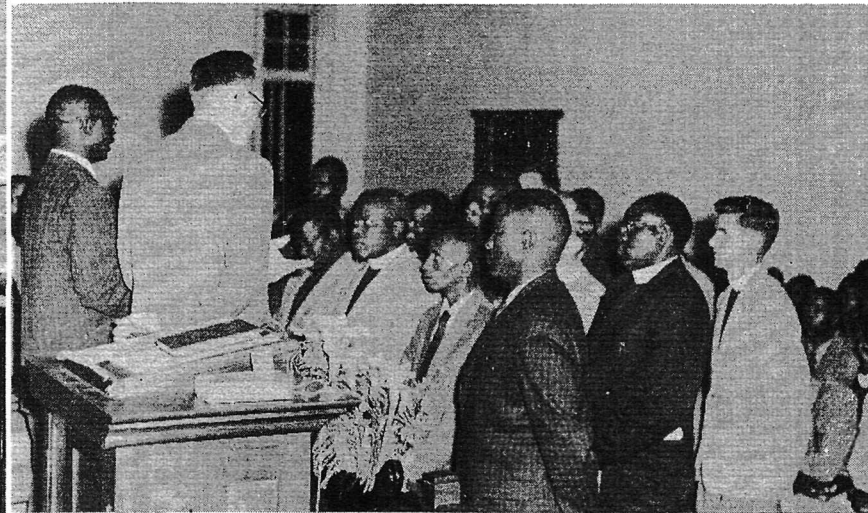
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LOOK

ON THE FIELDS

MISSIONS — June, 1964



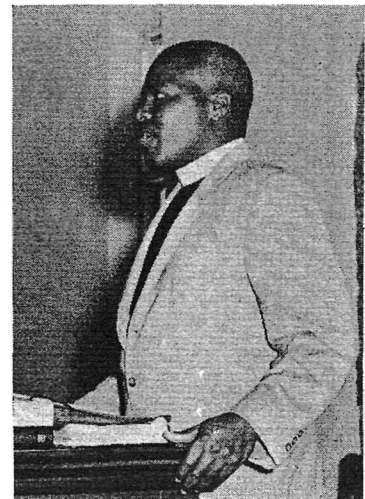
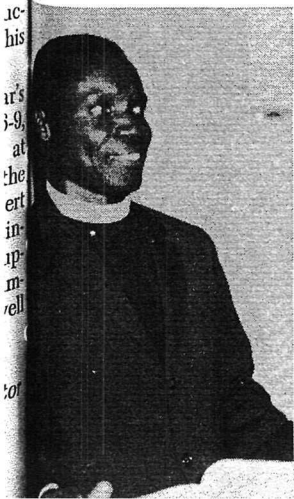
LEFT—Rev. Manhlenhle Kulmalo, one of the first three “worthies” ordained to the ministry in 1944. Something of his unique, keen, and spirited ministry of the Word can be seen in the very erect posture caught by the photographer here. He was fearlessly making a point! His service as an Overseer began a decade or more before ordination. Rev. Mangisi Sibanda succeeded him upon retirement. RIGHT — Church Executive Council, composed of officials and lay-leaders, for Southern Rhodesia, Conference year 1963-4, being inducted into office.

Brethren in Christ Church in Africa

THE EARLY SIXTIES have been years of unprecedented crisis, tension, progress — with God moving faithfully in the midst. Time schedules did not permit this issue of LOOK to include pictures of the epochal Regional Conferences in which the Brethren in Christ Church in Northern Rhodesia,

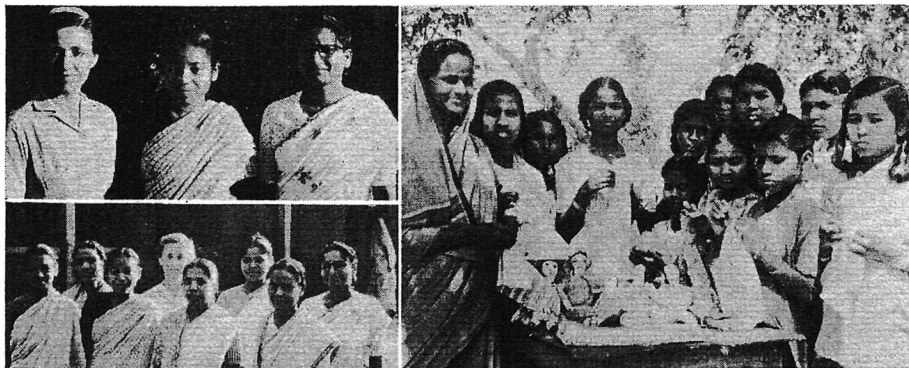
April 30-May 3, and the Brethren in Christ Church in Southern Rhodesia, May 7-10, assumed full autonomy. (News of the Northern Rhodesia transfer appears on page seven.) We take occasion here, however, to present and pay Christian tribute to a few of the many worthy leaders — official and lay — of the Church in Africa.

LEFT—Rev. Sampson Mudenda, Macha District Superintendent. The other District Superintendent in Northern Rhodesia is the Rev. Peter Munsaka. CENTER—Gwalinka Dube, Matopo District, speaking to a Conference question, representative of the many faithful older lay-leaders who have contributed much to the life of the church from earlier days until now. RIGHT—Rev. Philemon Kumalo, Matopo District Superintendent. The others in Southern Rhodesia are the Rev. Nasoni Moyo, Mtshabezi District; and the Rev. Mangisi Sibanda, delegate to this General Conference in America.

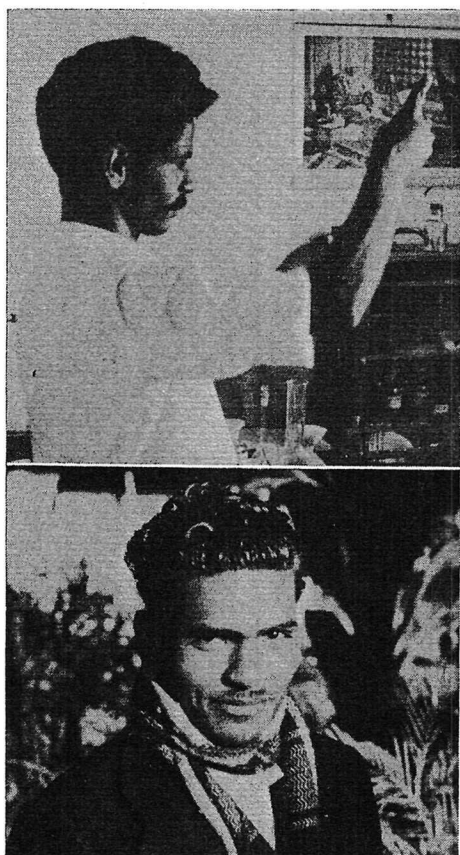


INDIA: Past and Present

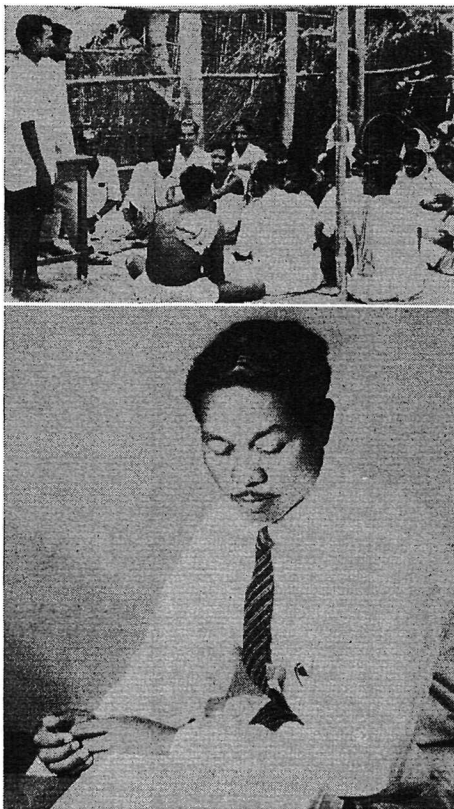
THE EARLY SIXTIES show increase in the various ministries in India—made possible by the church praying, giving, and going. To God be the glory — and may we have enlarging vision and increasing passion until the Lord returns.



Educational: TOP LEFT—Saharsa Mission School—from two teachers and one missionary (BOTTOM LEFT) to the present staff of eight teachers and one missionary. RIGHT—Barjora School—A class in sewing—under a charming Christian teacher, Mrs. Hem Paul.



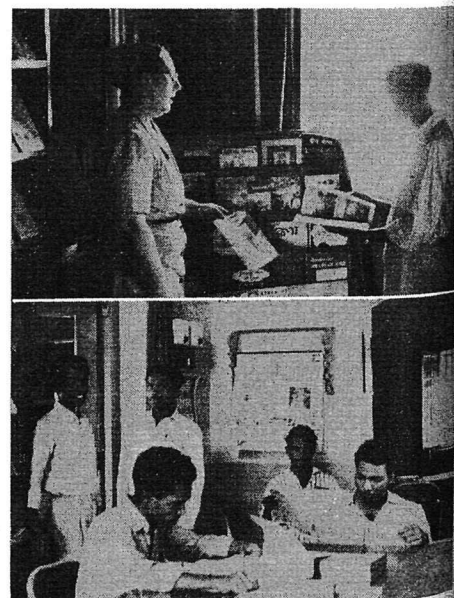
Orphans: Harun Moses, laboratory technician at Madhipura Christian Hospital, representative of the many trained orphans now able to support themselves; and Zacharia Masih, in nurses training, representative of those still in school or training.



Evangelistic: In recent years the establishment of fifteen village centers in the Banmankhi-Purnea area, for preaching, worship, and Sunday school. Today: the first Uraon in Bible School, Sohan Lal Bara.



Agriculture: Earlier completion of the irrigation channels for the entire farm makes for present satisfaction as the local Block Development Officer (BOD) admires the current crop of corn.



Literature: Sales in the bookstore; readers in the reading room daily.

Evangelical Visitor

"Multitudes, multitudes in the valley of decision . . ."

But for many there is no decision as to whether or not to accept Jesus Christ — because they have never even heard of Him.

Are the heathen who have never heard really lost? Does not this question betray a misunderstanding of what sin and lost-ness is? —the state in which men are born—whether they have heard the Gospel or no. Because of sin, the wrath of God abideth on them (See John 3:36).

" . . . men are not lost because they commit some specific sins, nor are they lost [just] because they have not heard the Gospel, or have rejected it. Men were lost long before the Gospel was ever proclaimed."

—Quoted from J. Vernon McGee in
Are the Heathen Really Lost?

Urgent Needs: Evangelistic, Educational, Medical, Literature, Agriculture, Underprivileged Children — call for

—Prayer

—Personnel

—Finances

—Effective programming



"For as many as have sinned without law shall also perish without law . . ."

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not *perish* . . ." Does not this beloved verse clearly indicate the state of all who are without Christ?

Oh, Child of God, this is not cold logic! This is the love of God yearning to make the truth clear so that we His only ambassadors to lost men and women might with vision and passion live and pray and work and witness according to eternal truth in this one day that is accorded to us. The night cometh! And after that, the morning of joy for the redeemed!

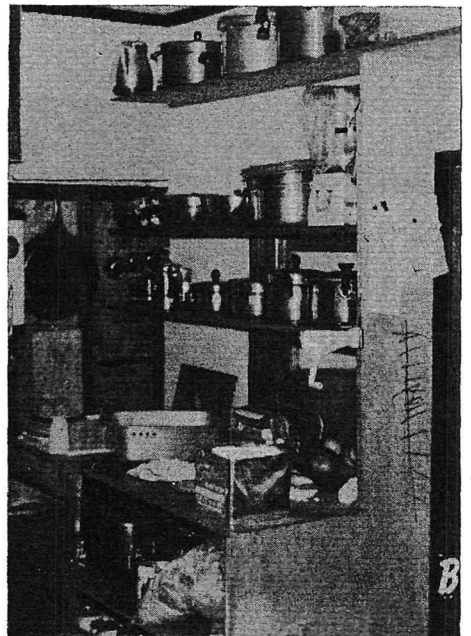
AN ADEQUATE BASE in Tokyo needs more than just a missionary residence; also:

1. A large meeting-room to accommodate 30-40 people for church services.
2. Accommodation for guests.
3. Hostel accommodations for missionary school children.
4. A wing of rooms to rent for dormitory purposes. Many of our Yamaguchi-ken people coming to Tokyo cannot find suitable housing. This provision will help them until they can find other satisfactory housing.

WHY WE ARE BUILDING NEW

Picture A shows a section of our present house—difficult to photograph, since houses are close all around us. On the left is seen the roof of our neighbor's house, which is so close to ours that one cannot walk between the two properties. On the right the black wooden fence joins at the light post and there is just 2 1/2 feet between houses to walk to the rear. Our present house lacks sufficient dining space, a suitable laundry, study and office space, guest facilities. There is no church meeting room except the living-room, which is full when a dozen people gather. **WE MUST BUILD BIGGER!**

Picture B shows a section of our present kitchen with open shelves made from crating lumber. The wall which holds the dishes is similar to this. **WE MUST IMPROVE FACILITIES** in the interests of conserving time and strength for significant and efficient service.



FINDING LAND

Finding land with just the right location, size, cost, etc., in Tokyo was no small problem. I worked several months on this problem alone—and with twenty real estate brokers. We think the Lord has given us a good piece of land at a reasonable price.

The broker whom we considered the most trustworthy had the land which we needed; and picture C shows us in his office going over the terms of the contract and analyzing other possibilities. (This man holds to no religion; but he has asked us to show and teach him the Christian way of life.)

Medical: Representative of the new buildings that have been going up: Yoder Ward, Waiting Shelter, TB Ward, TB Patients' Chapel, Water System, Office Block for Clinic Building, Storage and Laundry Unit. TB wards—the old and the new. Now the old one is gone, the area has been nicely landscaped, and trees have been planted. **LOWER** — Present Response: New patients who want to see the doctor—as high as one hundred new patients come in one day. And there is only one doctor.

A Witness in Tokyo

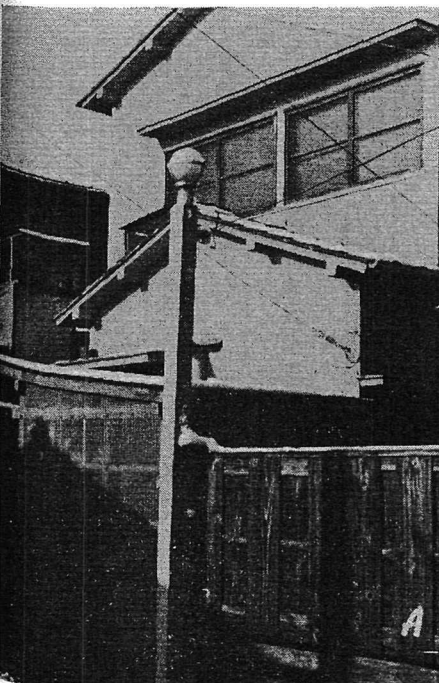


Figure D shows the state of the land that was purchased. Michael, with an eye to further investments in his growing pigeon business, got the contract from the builder to clean the lot from its many weeds.

HOUSE-RAISING SET FOR MAY 15

The carpenters are now preparing at the lumber mill all the lumber, timbers, etc., which go into the rough construction of the house. This takes one month, and then on May 15th, it will all be put together in one day, with every piece fitting perfectly — pre-cut weeks before . . . I shall meet the contractor on the lot today [May 4]; we will stake off the house this morning, pour the concrete footers this week in preparation for raising the house, May 15. Completion time is set for September 1st!

—John W. Graybill

E. Group of Yamaguchi-ken church people now living in Tokyo. We are doing follow-up with them and have special meetings of fellowship, inspiration, English teaching, etc.

F. Michael's sixth grade at Christian Academy giving a special number at a school musical. We are very thankful for this Christian school with its staff of born-again believers. One hour of Bible is taught every day. Residence in this part of Tokyo makes attendance at this school possible.



ANSWERING THE CALL TO GO TO OTHER NATIONS

DURING THIS LAST Conference Year, the Brethren in Christ and the affiliated United Christian and United Zion Churches returned *twelve* furloughing

missionaries to their respective fields and sent out six new missionaries.

Two Volunteer Service workers at the close of their two-year assignment—the Robert Manns—accepted work as regular missionaries, bringing the number of new missionaries to *eight*.

UNDER APPOINTMENT AS MISSIONARIES



David and Laona (Bechtel) Brubaker, who served I-W and V S assignments earlier in Africa — helping in the opening of Phumula Mission, are booked to leave for Africa near the middle of August. David received his Bachelor's degree in this year's graduating class at Messiah College.



James and Doris (Lehman) Cober are to leave for India in the early part of October. Both are graduates of Messiah College, '63 and '64 respectively.

I-W WORKER UNDER APPOINTMENT TO AFRICA

This program calls for constant reinforcements, too; as the I-W's are doing significant work overseas. Traveling with the David Brubakers to Africa in August, according to present plans, will be Ronald Herr of the Pleasant Hill congregation, Ohio. Ronald was a student at Messiah



College this last year.

Evangelical Visitor

To the Work — from the “Old Dominion” State

MONTICELLO TO WILLIAMSBURG, Endless Caverns to the Natural Bridge, Norfolk to Roanoke, Sky Line Drive to Jamestown, Yorktown to the appleblossom country — crisscross the state of Virginia in any direction, and you come upon shrines of historic interest, creations of scientific delight, vistas of sheer pastoral beauty. Now come, let us go into the hill country, where we shall find treasures unmatched by anything the mere traveler finds.

The Brethren in Christ Church had begun mission work in the Rhodesias, in Bihar of India, and in several large cities in our own land. Nobody seemed, however, to have cast a harvester's eye toward Virginia until in 1914—fifty years ago—two energetic young Virginians, at home within fifty miles of the North Carolina border, set out to improve their earthly fortunes in the city of Buffalo, New York.

God's unseen hand of guidance was upon them; they came in contact with the Brethren in Christ mission in Buffalo, were genuinely saved, and joined the church fellowship. Their thoughts turned homeward, to their families and neighbors who had never heard of this church, knew not of its ways and customs and, more, were devoid of saving grace.

In the next several years Denny and Marie Jennings contacted our Home Mission Board and, at much personal financial sacrifice, opened Bethel Mission in Virginia during the Conference

Year of 1917-18. Inasmuch as they had had practically no contact with our church at large, the Board felt it proper to bring them to the General Conference of 1918 at Union Grove (Indiana) where they were ordained.

The following quotation is taken from their report in the Missions Handbook of 1923, five years later:

We do not regret that we have cast our lot with the Brethren in Christ church, we feel that we have the best of church homes; and desire to labor and work in full harmony and fellowship with the dear brethren with whom we have made our home. We came from the world entirely, never having known that there was such a church or people until going to Buffalo, New York in 1914. There for the first time we met the saints at the mission. There we received the truth that took us out of the world and the world out of us.

Younger workers were sent in to assist and later, to take over, as years began to deplete the vigor and ability of Brother and Sister Jennings. May the Lord give them comfort and peace as they look toward the eternal home. They established the first rural mission under the Home Mission Board which is an ongoing work today. Brother Jennings had also kept periodic preaching appointments at several points outlying from Bethel.

In 1944 the “Virginia Mission” was set up under the Board, comprised of Bethel, Spencer, and Farris Mines. Bad roads and weather were often a handicap during winter months, but intensive work was done during warmer days in

tent meetings and many Vacation Bible schools.

As time went on, the work at Farris Mines especially prospered. During the second World War, a young man from the congregation went into the Navy; but he never forgot the teaching he had received, and God so moved upon his heart that in the barracks he was saved, without any brother's hand on his shoulder or human voice to encourage his prayer. (Do we sometimes overestimate our personal importance in altar services?) Rupert Turman was so tired of the old life that he rejoiced in the God of his salvation and, while still in the service, went home to receive baptism.

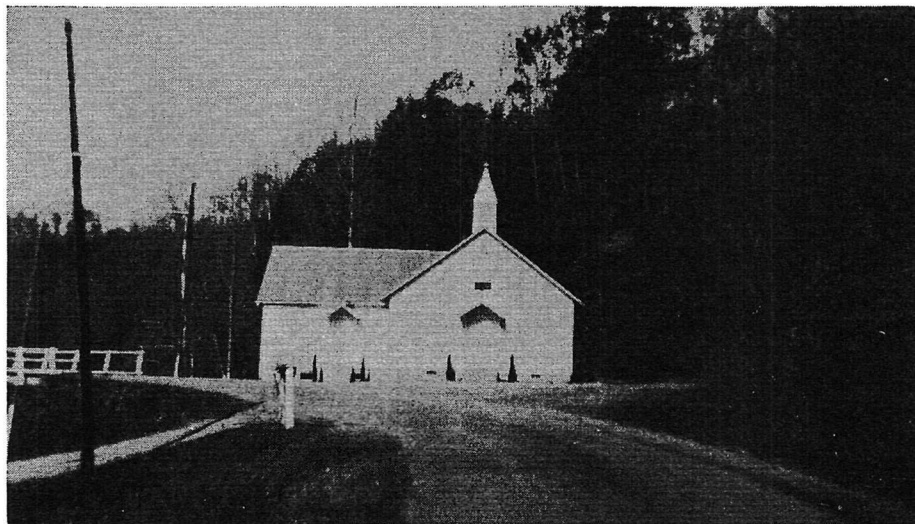
In the Missions Handbook of 1946 Brother Jennings wrote of Rupert that he was doing especially well as the new Sunday school superintendent at Bethel. Then he came to Messiah College in preparation for the Christian ministry to which God had called him. Upon graduation he was assigned as pastor of Farris Mines, his home church, where he labored for six years.

Brother Turman was now the second Virginian to enter the work of God and the church. You will recall that he is now in Baltimore, where he has contacts with many from the south.

While the Farris Mines congregation still worshiped in a school-house (the church was built in 1948), a Sister Allison was walking two miles to the services, carrying her baby there and home again. This baby was her son Dale, to whom she bequeathed a wonderful Christian heritage. He was saved under the ministry of Brother Turman (his cousin). Dale is presently a sophomore at Messiah College; served last summer as interim pastor at Bethel, and will supply at Farris Mines this summer during July and August.

Another second generation Christian, the son of a deacon at the Bethel church, is Orvin White. He attended Messiah College and for a number of years served as pastor at Massillon, Ohio, where he was ordained.

A new area, about fifty miles north and east from Bethel, next comes into the picture. At Callaway a lay minister of the Methodist Church was doing some preaching and holding Sunday school. On September 5, 1953 he was called to Adney Gap, ten miles to the



The Farris Mines Church, Virginia.



The Rev. Orvin White family.

west by "impossible" roads, to hold a Saturday night prayer meeting in the home of an aged man who was at the point of death. His wife had sent the request, and a crowd of neighbors and friends gathered in the home for the service. The old man was saved that night, received strength to rise from his bed, and within two days went home to glory. God's time synchronizes perfectly with human need.

From this prayer meeting, Raymond Conner began holding services at Adney Gap. People who have seen their first house of worship will never forget it: a little black building, formerly used for apple-packing; subject to the influence of wind to such extent that closing the door was controlled by its direction; a very humble place, but God met His people there and souls were saved.

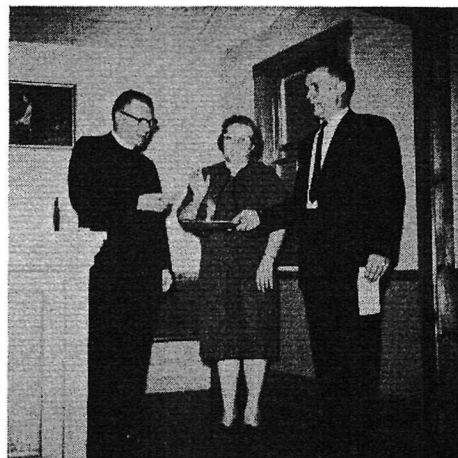
In 1955 an insurance man called on Brother Conner. The conversation turned to spiritual matters; the salesman

learned that Brother Conner was a lay preacher, and he told him about the Brethren in Christ work at Bethel. He went with him soon afterward to a revival meeting there, and they sat down together in the rear of the church. Following the service these two men had a long interview with the evangelist and the workers at Bethel and Farris Mines. Fellowship seemed to be mutual and in due time the Conners were received into the Church. He was ordained to the ministry, and assigned to carry on under the Home Mission Board at Adney Gap.

The following year a lot was purchased and plans made to begin building a more fitting house of worship. The same summer it was completed for dedication. It was not until Christmas of 1958 that the parsonage at Adney Gap was completed so that the Conners could live in the immediate community.



The Rev. Raymond Conners at home, Adney Gap, Va.



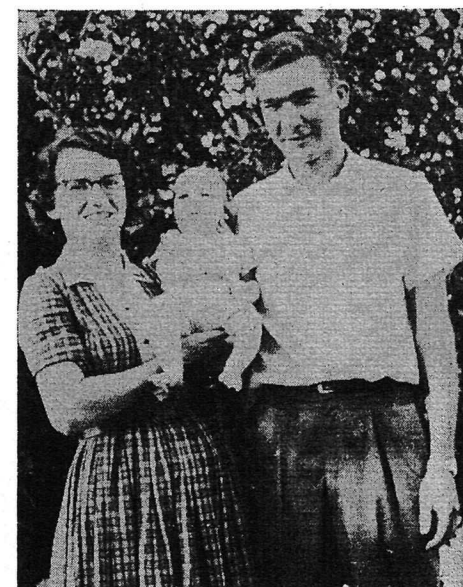
Burning the church indebtedness note at Adney Gap, Va. L. to r.; Bishop Henry Ginder; Rev. and Mrs. Raymond Conner.

Also in 1958 Brother Conner began a radio work at Rocky Mount, the seat of Franklin County. The "Good News" broadcast is heard at 8:30 on Sunday morning, throughout several counties. The family usually participates in the music, and the father brings a gospel message. For six years the Conners have been making this weekly trip of thirty miles one way, as all programs are presented live.

A recent event of significance at Adney Gap was the note burning ceremony. The church was packed, into the Sunday school rooms. Brother Conner held not only the note for the \$246 balance on the church, but also a photostatic copy of a bank note for some six hundred dollars against the parsonage. An offering of five hundred plus was lifted; in a second appeal, with a special pledge, sufficient money was received to burn both notes. The atmosphere was "tremendous" as Brother and Sister Conner with Bishop H. A. Ginder lighted the liquidating flame.

The Conners have a daughter, Eleanor (Mrs. Carl Ginder), a graduate of Goshen College who is now a missionary in Africa. She teaches Home Economics at the Wanezi station.

Another minister from Virginia is Victor Nichols, who was saved at Adney Gap. He has been at Messiah College four years, graduating in May of this year, and expects to return for a fifth in Theology. For two years he was assistant pastor at Manheim, Pa., in charge of young people's work; presently he is pastor of the Morning Hour congregation at East Berlin, Pa. Sister



Rev. and Mrs. Carl Ginder and son, Bevin Royce.

Nichols is a daughter of the Conners, Ava Lois.

Another recruit from Adney Gap area—specifically, the Cross Roads Community church—is Bedsaul Agee. He is a sophomore at Messiah College, and assistant teacher of the adult class at Morning Hour Chapel. He is preparing for the ministry.

While a number of Virginia's young ministers are continuing their preparation for more effective service, other workers are being sought out and used locally.

Calvin B. Fulton and Brother Conner had had some acquaintance with each other, but the band of fellowship became strong when Brother Fulton conducted a tent meeting on top of Bent Mountain, which is in the immediate vicinity of Adney Gap. Brother Conner attended and participated in the services, and invited Brother Fulton to assist him in the work at Adney Gap. It was not until 1960—about a year later—that the Fultons began to attend there regularly. In 1961 the Mission Board assigned Brother Fulton to the charge at Callaway. By April of 1962, title to the acquired church property had been cleared for the Brethren in Christ and a rededication service was held.

Brother Fulton is employed in Roanoke, where the family lives. From a distance of about thirty miles he serves the Callaway congregation.

God bless these Virginians who carry a burden for souls. God bless also the unnamed mothers and fathers who are bringing up their children in the "nurture and admonition of the Lord." God bless the young people who stand at the threshold of responsibility. And all the faithful in Christ Jesus whose prayers sustain the work.

We have not mentioned the scores of workers—overseers, evangelists, Bible school teachers, mission staffs, financial supporters, builders, and even visitors whose help and inspiration have been invaluable. In the early years of the work, Brother Jennings mentioned a much-appreciated visit from a carload of laymembers from Pennsylvania. In the Missions Handbook of 1953 Brother John Schock (then at Bethel) reported that they had entertained 205 out-of-state guests during the year. Whose shall be the reward? Who is to say? Is it not enough that each of us is faithfully using his talent?

Tennessee is Growing

IN THE *Evangelical Visitor* of August 5, last year, it was reported that the DeRossett, Tennessee, congregation had



The Rev. Calvin B. Fulton family.

been transferred from supervision of the Mission Board to that of the Central Conference. Brother John Schock has continued to serve both DeRossett and Pomeroy Chapel (Smithville), twenty-eight miles to the west.

Meanwhile, a new work with unlimited opportunities is opening in McMinnville, twenty miles to the south of Pomeroy Chapel. Here the Central Conference Board of Extension has purchased five lots in a sub-division known as Rolling Acres. McMinnville had a population of around twelve thousand, and is the fastest growing small town in Tennessee.

On June 30 the Schocks will vacate

the DeRossett parsonage which will be taken over by the regular pastor to be named at this General Conference. The Schocks will move into the new McMinnville parsonage, where they will conduct services in the basement until the church is built. Its construction is expected to begin early in 1965. Brother Schock will continue to care for Pomeroy Chapel this year, while settling in at McMinnville.

The geographical location of the three Brethren in Christ churches in Tennessee contribute to the possibility of cooperative activities. Watch for progress reports, and don't fail to pray for these emerging congregations.



Newly built parsonage and site of church to be built in the near future, McMinnville, Tenn.

Voluntary Service

Mrs. Leroy Steinbrecher

Dr. and Mrs. Leroy Steinbrecher, presently are serving on the staff of the Navajo Mission. Mrs. Steinbrecher presented a discussion on Voluntary Service at the Pacific Conference, Upland, Calif., in March, 1964. The first installment—emphasizing, Voluntary Service is people, and Voluntary Service is voluntary, appeared in the "Evangelical Visitor," May 11, 1964. Three additional areas of discussion follow.

III. Voluntary Service is love.

Love is full of eyes—it travels around and sees everywhere there is a need for love. Love is expressed in many ways. Christ died for our sins, because of His love for us. Love can be expressed by tender care of a senile Navajo grandmother who is sick. Love is required when daily living is in close contact with more than a score of individuals 30 miles from the next white community. Love propels the VS worker to visit the hogan and hold a Sunday service.

There are many things that are never-ending. There is dishwashing, getting the car fixed, washing clothes. Unless one keeps constantly in mind the values involved, clean dishes, a smoothly running car, and clean clothes—these never ending things become a hopeless drudgery. *Love is never-ending.*

In the final analysis, it is love that keeps one so absorbed in his work that he forgets to count the days till he may go home. But it is only in these tangible things that this situation arises. In its deeper aspects, life has never-ending things. Christ and his supreme love for us is the prime example. Telling the truth, the effort to be moral, sacrificing for others—oh, the list is long, yet life becomes worthwhile in proportion to our day-to-day efforts to keep doing these never-ending things. We must keep on loving our Lord and our fellow men, and we must cherish each opportunity to do the never-ending things.

IV. Voluntary Service is work.

In the words of our superintendent, "An institutional mission involves much effort. Dreamy theories about helping underprivileged people must give way to practical programs involving much hard, and unglamorous work. Hard work in itself never caused a mission to succeed. No Christian worker can make a mission cause succeed until he lives, thinks, and works by personally revealed truth."

Voluntary Service workers are missionaries in overalls, nurses uniforms,

and chef hats. One can never be sure the day will go as planned. There may be an emergency ambulance trip to transfer a patient, the jerk rod may break in the water pump. A load of clothes may be burned in the dryer, or you may be called upon to help prepare the body of a handsome twelve-year-old boy for burial. The usual 500-700 pieces of laundry may seem twice as much when the hot water is almost all gone.

As a result of truly giving yourself to the work, there is much experience gained. Someone has said that learning hard and bitter things in life is as much God's gift as are the good, joyful and happy things. Experience is learning, and this expands horizons and sharpens appreciation. As for experience gained, I can only speak for myself and out of just eight months of VS experience I've learned to more fully appreciate and be content with what I have and I've learned to better face sadness and disappointments, and to experience disciplines.

Making dinner for twelve no longer petrifies me. I have learned how to fix a broken passage lock because this is good for me to know. I helped dress that body because I was asked and because someone had to do it. Painting walls, setting nails, sanding woodwork, putting on door handles, painting cornice from the roof-top, and making what seemed like dozens of curtains—some of this doesn't sound very lady-like, but then, women outnumber men three to one at the Mission.

V. Voluntary Service is progress.

If our goals are only materialistic and self-centered, we are almost surely doomed to failure. But if aspirations and intentions are identified with larger needs and with desires of humanity, the sense of moving forward is more assured.

To say that the VS worker always has a sense of moving forward is incorrect. We have the same problems and temptations you may have. We sometimes feel the command is impossible and beyond our responsibilities: to be cheerful when every bone aches—to give when others do not give in return—to lift when we would like to be lifted for awhile. Living like a decent human being seems an achievement. Life at the Christian level

appears an impossible ideal. But the wonderful thing is that, if we keep our eyes on Jesus, we find strength to do the seemingly impossible.

To progress there must be *desire* and there must be *will*. There are no contentments discovered, there is no knowledge gained, no wisdom achieved, unless there is first a desire in our soul. One is making progress when the desire to be an instrument becomes a magnificent obsession. A person must go forward if he is to fulfill God's purpose for his life—that of being a happy individual, serving as did Christ. It is only as we get away from ourselves in awareness and concern for others that we begin to understand ourselves, and progress. And, as we work by personally revealed truth, our mission cause grows and, thus, the cause of the Brethren in Christ Church expands.

VI. Voluntary Service is happiness.

May I define happiness as animated contentment? Animation is a synonym for life and growth. This, is being *alive* and *responsible*. Aliveness means effort—meeting each challenge. If one fails to meet each challenge, there is no happiness. Then too, if there is no harmonious relationship between our inner self and society, our content will be negative.

The happy person is one whose personality is neither divided against itself nor pitted against the world. Great joy can be found when one feels himself a brother to all. Unless the VS worker likes himself and has learned to be his own friend he has missed the first hurdle in the race of life. He cannot hope to improve the world or help the unfortunate. Thoreau said, "As long as a man stands in his own way, everything seems to be in his way."

Happiness is a spontaneously accepted duty to be cheerful. Christians were commanded to "be of good cheer." One loses nothing by being happy, and has everything to gain. I have found true inner happiness among those who are of a different culture and society—and not among those people I thought were truly happy.

I have tried to show you what voluntary service at the Navajo Mission means to me. It is *people*, it is *voluntary*, because there is *love*. Also, it is *work*, and experience. There is *progress*. Because Voluntary Service is these five things, one has, most rewarding of all, *happiness*.

This deep happiness is open to every person. Most especially, it is available to you—as without pretense, devoted to the simplicities of life—you do what is yours to do. ►